



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH.

The General Synod of the Reformed Dutch Church, at its session in October, appointed a Board of Foreign Missions. The Board has recently been organized, and the following officers appointed:

HOB. PETER D. VROOM, *President.*  
REV. WILLIAM M'MURRAY, D. D. } *V. Pres'ts.*  
REV. JOHN KNOX, D. D. }  
REV. THOMAS DE WITT, D. D. *Cor. Secretary.*  
ISAAC YOUNG, Esq. *Rec. Secretary.*  
MR. WILLIAM R. THOMPSON, *Treasurer.*

The object of this Board is to co-operate with the American Board of Commissioners for Foreign Missions. The Report of the Joint Committee of Conference, appointed by the General Synod, and the American Board, and accepted by both the Board and the Synod, was published in the Religious Intelligencer last fall. From that report it will be found that the Reformed Dutch Church is left entirely free to appropriate her contributions to such missionaries, stations and objects as she may select; that an avenue is opened for the formation of distinct missions under her own auspices, with churches organized after her forms; and that in the connection with the American Board, great facilities and advantages will be derived from the experience and extended operations of that Board. It is very desirable that the churches in our connection should heartily and unitedly co-operate in the cause of Foreign Missions. The spirit of missions is the spirit of the gospel, the spirit which promotes the peace and prosperity of every church which cherishes it. We cannot keep back from the cause without entailing leanness in our own bosoms. At present we have but two missionaries from our church among the heathen, *David Abel* and *Dr. John Scudder*. We pray that others may be added to them. We hope that already the minds and hearts of some few are becoming interested in the inquiry, "Lord, what wilt thou have me to do?"—Consistories and churches are respectively entreated to take measures for co-operating in the cause of Foreign Missions, either by forming auxiliaries to our Board, or taking public collections. It is requested that all contributions in the midst of the Reformed Dutch Church, whether by individuals, by the cons-

tution of ministers, or laymen, honorary members of the American Board, by public collections at monthly concerts or at other times, or by auxiliary societies, be transmitted as soon as may be convenient to Mr. William R. Thompson, Treasurer of the Board of Missions of the Reformed Dutch Church, Franklin-street, New-York.

THOMAS DE WITT,

*Cor. Sec. Board of Foreign Missions of R. D. C.*

[From the Philadelphian.]

### THE IMPRISONED MISSIONARIES IN GEORGIA PENITENTIARY.

The situation of these men of God has certainly strong and tender claims upon Christians. How far these claims are felt, is known only to the Searcher of hearts. One fact is obvious, *they are yet in prison*. If the Word of God be true, and who will dare to say it is not, even though it carries condemnation in its truth, *Christians* hold the key which unlocks their prison doors. How pure a *spirit of prayer* for these men is felt by the Church is unknown, but while they are still in bondage, it is no sin against the royal law of love to infer that this prayer must be very feeble; because it is yet inefficacious. I have felt a very deep interest in their fate, and would therefore ask, (and I do it with the deepest sympathy, and not with inquisitive impertinence,) what *ministers* remember them in their pulpits on the Sabbath, and on Monthly Concert evening, and bring up their case before the mercy seat as afflicted brothers held in cruel bondage? What circles of prayer take hold of their case with that unyielding determination which the Word of God calls " *fervent effectual prayer,*" and which it also positively asserts "*availeth much?*"

What *female prayer meetings*, and maternal societies, remember that Mrs. Worcester and Mrs. Butler are mothers, whose husbands are daily toiling

Side by side

With the blood-shedder and the thief,  
Clad in coarse garments, and with no fond smile  
Of wife or babe to cheer them! Months have fled,  
And they are not released.

What *lovers of missions* pray often for the Cherokees, that noble race, if not descended from, at least *akin to those Hebrews* to whom we are indebted for the "Covenants, and the giving of the Law and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came," not *merely to make mention* of them in prayer, but to think upon their wrongs—their injuries—their oppression, until the deep tide of Christian feeling

flows upward, and upward, and upward to mingle with the tears bottled up by God himself? Are not the interests of *Butler* and *Worcester* identified now with the *Cherokees*? Are not the names of both so intimately blended with *persecution* and *degradation* that the burning blush of shame should crimson every American's face whenever they are mentioned?

Can no efforts be made to bring them more intimately, more tenderly before the minds of Christians? Can nothing be done to lay their sufferings on the bosom of the Church, with such a weight that she will groan under the pressure, and cry mightily to God for help in their behalf? Feeble indeed and faint is all that has yet been done. Why cannot some ministering angels in human form send this subject with all its thrilling interest throughout our *Churches* and *prayer meetings*, and Monthly Concerts, and to our family altars, until their bonds are broken, their prison doors opened, and these captives go free? Can it be done? Yes it can, and instead of one, a *thousand* voices and pens should be employed, and never rest until the cloud of incense should go up to mingle with the prayers of the saints which are as sweet odor before high Heaven's throne; and the loud shout of "freedom for *Worcester* and *Butler*," make vocal the forests of our injured Churches!

M—, Dec. 2, 1832.

#### ASAAD SHIDIAK.

The fate of this extraordinary young man has excited much interest among the friends of Missions. No satisfactory evidence whether he was living or dead, has ever till now been given. The *Missionary Herald* contains a letter from Mr. Whiting, dated at Beyroot, June 20, 1832, in which he gives the following account of an investigation made by Mr. Tod, an English merchant, late of Alexandria and now of Beyroot.

Mr. Tod had for years taken a lively interest in the history of Asaad; and I believe it was while in England, preparing for his voyage to Syria, that he resolved upon making an effort in his behalf, at the earliest possible opportunity. Accordingly, about two weeks ago, his business being so arranged that he could leave it for a few days, he set off for the camp of Ibrahim Pasha at Acre. He arrived shortly after the surrender of the town and fortress to the Egyptian troops, and while Ibrahim, who had headed the last deadly assault in person, was yet receiving the congratulations of his friends, having just sent off Abdallah Pasha a prisoner to Alexandria. A more favorable hour could not have been desired. The Pasha very readily granted him a private interview, and listened with great interest and surprise to his representation respecting Asaad. When Mr. T. had finished, his highness said that he must talk with the Emeer Besheer, to whom, he remarked, it properly belonged to investigate the affair, and who was expected at the camp the next day, after which he would see Mr. Tod again. At a subsequent interview he informed Mr. T. that the Emeer Besheer was directed to furnish him with a guard of soldiers, who should accompany him wherever he might wish to go in search of Asaad Shidiak, with orders to carry the convent of Canobeen, or any other convent or building in Mount Lebanon, by assault, if necessary, to pursue the search as far as Mr. T. should choose, and to bring the man, if he could be found, to such place as he should direct. This order of the Pasha so promptly given, was as promptly obeyed by the Emeer; altho' the latter was evidently mortified, and could not but feel himself reflected upon, by the enterprise. Being furnished accordingly with a decade of soldiers, and

proper letters to the Patriarch, &c., Mr. Tod proceeded directly to the convent of Canobeen, and in the name of the Emeer Besheer demanded Asaad Esh Shidiak. He thought it not improbable that he might meet with opposition and insult; but instead of this, the doors of the convent were thrown open to him; the monks, and even the Patriarch himself, treating him in the most respectful and obsequious manner, anticipating his wishes, and running to open every place in the building in which it was possible that a man could be concealed. They were evidently panic struck, and trembled; as though conscious that the blood of the righteous was found on their skirts, and expecting that it was now to be visited upon their heads. They assured Mr. T. that Asaad was long since dead; they showed him the little cell in which he had been confined; and also, at a little distance from the convent, what they said was his grave, offering to disinter the body instantly if he desired it.

The preceding statement suggests the following remarks:

I. The evidence of Asaad's death, if it is not rendered entirely conclusive, is certainly much augmented by this investigation. This evidence may be briefly stated under the following particulars. 1. His absence from the place where he is known to have been long confined. 2. The known desire of those who had him completely in their power, that he should be dead, in connection with the fact that their known character is such as to have presented no moral difficulties in the way of effecting his death. 3. Even if no direct and violent measures were resorted to, by way of hastening his death, the improbability of his surviving, without a miracle, six or seven years of confinement and suffering, such as he endured at least during the period in which we had any certain knowledge of his situation. 4. The concurrent testimony of all in the vicinity of Canobeen, who were interrogated by Mr. Tod, and the impression made upon his mind by the looks and manner of those especially who were in the convent, when authoritative inquisition was made for their prisoner. These persons unquestionably knew whether the man is alive or dead; and if he were alive, they were under every inducement which extreme consternation and terror could create, to deliver him up. 5. The unhesitating manner in which the Emeer Besheer declared to Ibrahim Pasha, when interrogated on the subject, that the man was dead. 6. The testimony of a European physician lately in the service of Abdallah Pasha, that the Pasha told him, "he had intended to liberate Asaad, but that the Emeer Besheer had poisoned him!"

II. Equally strong, at least, is the evidence that no change in Asaad's principles took place during his confinement, and that he continued, to the very last, firm and faithful in his adherence to the truth for which he suffered. Had he returned to the Romish faith, the fact could have been proved; his enemies had great facilities and powerful motives for proving it. But it never was proved. There is the most satisfactory reason for believing that Asaad Shidiak, "endured unto the end" and is "SAVED." This consideration will comfort the hearts of all his Christian brethren throughout the world, who have sympathised in his extraordinary sufferings. To his and our covenant God, whose astonishing grace sustained him, be all the glory forever.

III. Although this enterprise has not resulted in the discovery and release of our persecuted brother, (of which result we had indeed but very faint hopes,) yet we doubt not it will be productive of good in various ways. Good has in fact resulted from it already. The Maronite patriarch has been taught this salutary lesson, that his power to persecute and kill the people of God because they will read the Bible and refuse to worship images and pray to the dead, has a limit. His authority has been trampled upon, in the sight, as it were,

of all his people, and of all Syria; and it is now, in effect, proclaimed throughout all Mount Lebanon, by the highest authority in the country, that under the new government, (which at present seems likely to be established in Syria,) religious persecution will not be tolerated. The people, we trust, will now dare to receive the Holy Scriptures, to think for themselves, and serve God as their own consciences, and not as their priests or patriarchs shall dictate. Mr. Tod saw among the people every where on his return, the most unequivocal tokens of joy at the humiliation of the Patriarch.

[The Journal of Mr. Tod has been received at the Missionary Rooms and will appear in the next Herald. Mr. Bird has been requested to prepare a Memoir of Asaad, if convinced of his death, for publication in this country. The Editors of the Herald give the following brief but interesting sketch of his history and sufferings:]

ASAAD SHIDIAK was born about the year 1797, in a district a little north of Beyroot. His family belonged to the Maronite church, a papal sect on Mount Lebanon. At the age of 16, he entered one of the Romish colleges of Syria, and spent a year and a half in studying Arabic and Syriac, logic and theology. After this he passed two years teaching theology to the monks of a convent in a place five miles southeast of Beyroot, and then became secretary to the Maronite patriarch. At length, he fell under the suspicions of the Emeer Besheer, who commanded the patriarch to dismiss him from his service. Being thus cut off from employment by those who ought to have befriended him, Asaad applied to the Rev. Jonas King, then in Syria, for employment as instructor in Syriac, and was accepted. While he was fond of engaging Mr. King in argumentative conversations for the purpose of proving him in error, he read the word of God with great diligence and interest. What finally decided his mind in favor of the truth, was an effort he made to answer Mr. King's farewell letter to his friends in Syria, in which the Scriptures are arrayed against the errors of the Romish church. His understanding and heart were overcome, and he ceased to be a controversialist, and became an inquirer after the truth. His vigorous and active mind was alive to the subject. He often remarked, that he was full of anxiety, and found no rest for the sole of his foot. In many things he saw the Romish church to be wrong, and in some things he thought the missionaries so. Their apparent tranquillity of mind was a matter of surprise to him. "I seem," he said, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the missionaries in my views, and therefore do not please them. My own countrymen are in so much error that I cannot please them. God, I have no reason to think I please; nor do I please myself. What shall I do?" This was in the year 1826.

In the early part of 1827, he went home to his friends, and then made a visit to the patriarch of the Maronites at Der Alma. Here he had many discussions with the patriarch and the priests, constantly appealing to the Scriptures, and finally proposed that the gospel should be preached by himself and others to the Maronite people. The result was, that he encountered great opposition, and finally was deprived of all his copies of the word of God, and regarded and treated as a heretic.

Two days after being thus denied the use of the Scriptures, he wrote to Mr. Bird in the following manner:

"I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor

honor, nor dignity, nor office, nor any thing in creation, may separate me from his love."

Finding the wrath and cruelty of his persecutors increased by the daily discussions in which he was engaged, he resolved to leave them; and about midnight, on the first of March 1826, committing himself to the protection of God, he fled from the convent, and went to the missionaries at Beyroot.

He was followed by his brother, and finally by his mother, with earnest entreaties not to disgrace their family by any further connection with the missionaries. To pacify them, he finally consented to visit his paternal home. He had not been there long, however, before he was taken by force, and imprisoned by the patriarch. His prison-house was at Canobeen, the convent explored by Mr. Tod, and he was kept in close confinement and for a time was beaten daily. It was required of him in the most threatening manner, to surrender his conscience to the Roman Catholic Church, and bless all whom she blessed, and curse all whom she cursed. He replied, "It has been said by the mouth of the Holy one, *Bless, and curse not.*" After other similar conversations, they reviled him, and spurned him away from their sight, and began to meditate measures of violence against him.

Though strictly confined, he does not seem to have been uniformly chained, and twice he attempted to escape. On the last occasion he was loaded with irons, cast into a dark filthy room, and bastinadoed every day for eight days, sometimes fainting under the operation, till he was near death. He was then left in his misery, his bed a thin flag mat, his covering only his common clothes. The door of his prison was filled with stones and mortar, and his food was a scanty portion of bread and water. In this loathsome dungeon, to which there was no access except a small loop-hole through which they passed his food, he lay for several days. The heart of a priest was at length moved with pity, and he obtained permission to open the door, and take off the irons from the suffering man.

If it be true that Asaad is dead, there is no doubt but he remained in confinement till the close of his life, and there is reason to think that his sufferings were great to the last.

His case altogether is remarkable; and in him we find proof, that there are noble materials for the grace of God to operate upon in the regions of Mount Lebanon.

There can be no longer any objection to publishing his memoir, and circulating it extensively among the Maronites; and after all that has passed, there can be no doubt but it will be read; and if read, it will be felt. Only a small part of the interesting facts in his history have been referred to in the preceding outline of his life. In view of the whole, his faith and constancy would appear admirable. The anathemas of his church, the tears of his half-distracted mother, the furious menaces of brothers, uncles, and townsmen, the general odium of an extensive acquaintance, imprisonment, chains, the torturing bastinado, exposure in the most abject and suffering condition to the coarse insults of a misled and vicious populace, and the malignant revilings of a tyrannical priesthood—all had no power to shake the constancy of his attachment to the truth, and of his faith in God. The spirit he manifested was that of a martyr; and if our information concerning him be correct, he died a martyr and his memory will be blessed.

## Miscellaneous.

[From the "Lay Missionary."]

### THE CHRISTIAN MERCHANT.

And has he nothing to do for God? Can he make NO "EFFORT TO PROMOTE THE CONVERSION OF THE WORLD?" With his counting-room full of young men,



or his shop of customers, can he find none, before whom his "light may shine" with a winning luster? Oh say not so. The witnesses are abundant; it is only to seek them, and you bring them in.

Our merchant is a business man; and he is also a business Christian. Both in the counting room and on 'Change, he stands forth an upright, decided character. The strictest probity runs through his dealings. His accounts are kept with the utmost regard to integrity and truth. They never shrink from inspection. You will find no false reckoning—no sly tricks for passing off a damaged article—no extravagant recommendation of what is really good. Oh no. His trade throughout is frank and open as the light of day.

His clerks are treated with the affectionate attention of sons. Great pains are taken to give them regular business habits; to confirm them in system and order. He advises them as a father, who has their best interest at heart. He wins their confidence, and thus has the power of directing into a channel of improvement, many a leisure hour. He endeavors to enlarge and cultivate their minds, to give them general and extensive information, and to bring them forward into life on a respectable footing. Nay more, he feels that the soul is committed to his charge; and although, like the young man in the gospel, they may possess much that is lovely in character, yet if they are not made willing to cast all their possessions at the feet of Christ, they "cannot enter into the kingdom of heaven."

He feels how hard it is for a rich man to enter into the "kingdom of God." Mammon, like the canker-worm, eats away all that is noble in the heart, the mercenary, sordid wretch is then the abhorrence of mankind.

"My dear young friend," he says to a youth who is standing beside him, "we are in great danger. To buy and sell, and get gain is our calling; and it is a lawful calling, if we pursue it lawfully. It is a means that God has put into our hands for doing good. We are his "stewards," and receive but to distribute again. But riches harden and close the heart; as our means increase, our will diminishes, and we are in danger of hoarding up our gold, or of moulding it into various forms of elegance and comfort, and then saying, "Ye are my gods." Oh, in every shape, ours is a dangerous calling; for if, by God's blessing, our hearts are kept open, and we are ready to spend and be spent in his cause, yet every successful accumulation of property brings with it an immense accumulation of responsibility. I sometimes tremble to think what an account even I shall have to render at the last day. My dear friend, nothing can guide us safely but a humble reliance upon God, and the sweet teachings of his Spirit. My son, I entreat you, sell all that you have, but buy this "pearl of great price!" for "what shall it profit you, to gain the whole world and lose your soul?" I feel that I am no longer mine own. I am "bought with a price;" and it is my daily prayer, that I may "serve God with my body and spirit, which are God's." Will you not, my young friend, now give yourself to him the Saviour? Enter his service, be faithful in thy "stewardship," then you shall have great peace in this world, and hereafter, the commendation of "a faithful servant," and "enter into the joy of your Lord." He then draws him within the happy influence of his Christian family, where he sees religion consistent, calm and meek. He is persuaded to join the family circle, in attending the Bible class, and often to go up with them to the evening hour of prayer; and being thus withdrawn from the thousand temptations that way-lay his path, the calm influence of piety has its full effect; he yields to Christ, and is saved. In this way, another and another of the youth under his care, is taken by the hand and led willingly to Jesus. He sees that they are supplied with a copy of the Scriptures, and is frequently pressing them with books, to guide their devotions, and assist them forward in the way of life.

They are presently, too, put upon active benevolent duty. They are necessarily acquainted with many of their master's charities, and if he is a retailer, many a yard of calico or flannel are they requested to measure off for the poor and destitute, and make no charges.—They are frequently acquainted with his liberal contributions to the benevolent efforts of the day; and are encouraged to add their mite, as God hath blessed them. And as they begin to act openly for their Maker, peace and joy settles in their hearts, and they go forth into life, to exert upon others the same heavenly influence that has blessed themselves. Is not this the mind of Christ?

[From the New Hampshire Observer.]

#### GROUND OF PARDON.

We will now endeavor to show the ground on which believers are pardoned. The Apostle is very express on this subject. "We have redemption through his blood, even the forgiveness of sins." He evidently means, by redemption through the blood of Christ, the atonement which he made by his sufferings and death. All men are sinners. They have violated a law which justly threatens eternal death. This law contemplates no mercy to the guilty. It lays God under moral obligation to punish sinners unless an atonement be made for their sins. But no atonement can be made or accepted, which does not completely express the vindictive justice of God, as clearly as it is expressed in the penalty of the law and the infliction of that penalty on the offender. This the sinner never can do for himself, by any penitence or reformation of his own. Jesus Christ was the only being in the universe who was competent to make atonement for sin, and this he could do only by voluntary suffering and death on the cross. Without the shedding of blood there could be no remission of sin. It was solely by his dying on the cross, that such a propitiation, redemption, or atonement for sin was made, as to be a sufficient ground on which God can now consistently with the honor of his character, the purity of his law, and the support of his government, forgive, or pardon, and save believers from eternal death. The Scriptures everywhere represent this as the only ground on which God pardons or justifies believers. We will recite a few passages only to this point. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake, hath forgiven you. Being justified freely by his grace through the redemption that is in Christ Jesus; and through faith in his blood. Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Here forgiveness signifies justification, and justification is synonymous with pardon, which believers received solely on the ground of the atonement made by the sufferings of Christ. Here, "all the prophets gave witness, that through his name, whosoever believeth in him shall receive remission of sins; and repentance and remission of sins should be preached in his name among all nations, and baptism be administered in the name of Jesus Christ for the remission of sins."

[From Saunders's Dublin News-Letter.]

#### A NEGROES SOLILOQUY ON THE TEN COMMANDMENTS.

What dis? good preacher-man gave me dis,—told me learn it; massa no ever shew it me: good buckraman say it God's words. What be dese Ten Commandments? who God speak 'em to? perhaps only to white man. Bad white man no mine what God say; perhaps God speak 'em to poor black man; me spell 'em—me no able read well.

"I am the Lord thy God, who brought thee out of the land of Egypt."

Where Egypt? me stolen from Africa.—perhaps that; oh no! white man do that—not God. Me now remember, good preacher one time say, Jews slaves in Egypt; good God did bring 'em out;—me suppose white man den inaster in Egypt; Jews like poor black man; me slave here—me slave in Egypt. Oh, Lord my God, bring me out! Me den obey God.

I. 'Thou shalt have none other Gods, but me.'

What that mean? Oh, Lord my God, how glad poor negroe be, he had no other God before thee; but his massa no let him have you; his massa make him work all day, den no let teacher come at night to teach him—what can poor negro do? massa no let him go. Where shall poor negro find him's God?—What can it mean? my massa make me too much 'fraid; he tell me negro must 'bey him first. What sal I do? God very good; perhaps He forgive poor negro, if him obey his master first; massa no forgive me, if I 'bey God first. Oh, Lord my God, forgive me, I no first obey you; me too much afraid my massa; my massa no forgive me, like you. Oh, Lord God, how good dat be for poor negro, when he have no oder God before dee.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing, that is in Heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I, the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generations of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments.'

Me no understand how dat; in my own contry my priests make many Gods, some stone, some wood, some gold; like men, like beast, like fish; my king worship all; he kind to me; my priest kind to me too,—me happy there; black man live long there, with old grandfather; they no beat me,—they let me work for myself; here, white man say, but one God, and he no see him, and he good God; but white massa no love him; white massa no love me; yet massa merry, massa rich, massa happy;—me sad,—my child sad; black man always slave; black child always slave;—why dat? perhaps no God!—But good preacher man say, dere is one God in Heaven; he good man; he love me; he speak truth; me believe him;—God speak, me believe him most.

III. 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh His name in vain.'

How can me learn dat? my massa swear,—my driver swear,—my mississ swear; all round me swear; Suppose I no swear, dey all curse me. Oh my Lord, tell my massa, not swear so; tell my mississ not be so angry; tell my driver not lick poor negro so much; den me can stop swear; O Lord, forgive poor negro,—how can he stop swear? dey all swear and curse poor negro so.

IV. 'Remember, that thou keep holy the Sabbath day; six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God,—in it thou shalt do no manner of work; thou and thy son and thy daughter; thy man-servant and thy maid-servant; thy cattle; and the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.'

Oh massa God! when will dey let me keep holy de Sabbath day? But no rest for poor negro,—all six days long him mus work for his master; seven days him mus work for himself, or him's wife and him's pickaninny must starve wid him; massa no keep Sabbath day holy; massa go shoot; massa go sleep; massa no go worship;—driver angry,—driver flog; oh Lord my God, tell my massa give poor negro time, oder day, work for himself; so him can rest on Sabbath day; tell massa, not let driver flog poor negro so, make him work on dy holy day.

V. Honor thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.'

Who dey be? where negro's fader and moder? how can him honor dem? suppose him see driver flog his fader, what can he do? suppose him see driver throw down his moder, flog her, lick her; she cry—she bleed; negro say one word, he too be thrown down; driver curse him—driver lick him; he go tell massa; massa lick him 'gain;—he go tell magistrate; magistrate call him 'black rascal';—send him to work house; order him be flog; then send him back to his massa; his massa flog him; send him to driver; driver flog him; put him in stocks,—drive him,—lick him,—may be kill him;—What for? 'cause negro tell him not make his poor moder bleed so:—Oh Lord, tell his massa, let poor negro alone to honor his fader and moder; Oh Lord my God, what land gave thou me? gave all land to massa; he live long,—me die soon.

VIII. 'Thou shalt not steal.'

Lord my God! dey steal me; dey no let me go; dey starve me; I no get 'nough to eat; my wife cry; my pickaninny hungry,—I look 'bout; no bread; no yam; no nothing; me go out,—me most mad,—me 'fraid; den my poor pickaninny cry 'gain; den me no more 'tink about any thing,—only go get something for my child eat; how can me help dat? Me must steal:—tell my massa let me go; tell my massa pay me fair; tell my massa no steal no more, my time, my sweat, my work, my wages; den me no more steal his cane; den me get cane my own; den me give massa some my cane, not leave him starve, not come steal it.

X. 'Thou shalt not covet thy neighbor's house;—thou shalt not covet thy neighbor's wife;—nor his servant, nor his maid, nor his ox, nor his ass; nor any thing that is his.'

My massa got Bible; what make him covet my little hut, my wife, my child; perhaps he no read;—Oh how much he covet poor negro; he covet negro's body:—suppose poor negro get soul, he covet poor negro's soul too; he covet negro's time; he no give negro rest; he no give negro no time learn read Bible; he not care 'bout read Bible himself: so he tink perhaps me not care too:—he covet negro's work; he no let negro work for himself,—for his wife,—for his little pickaninny; he covet negro wages; he take all negro's money 'way, an call it his own;—Oh he be great thief, how he steal from poor negro;—he all covet; then suppose poor negro too hungry; suppose him wife, him child, too hungry; he take bit sugar cane, suck, give his child to suck—carry to his wife say, here, see little bit sugar cane, you suck that; then you not be so hungry no more; massa find out; he call negro thief; that is lie; massa thief; massa great thief; massa covet all negro got; massa no let negro get any thing; then call poor negro thief; dat too bad!—Oh Lord, tell buckra man not covet negro so much, not covet negro's wife; negro's child, negro's time; negro's work; negro's wages; negro's soul; negro's all;—so den negro can learn too, not covet; den negro can learn love buckra man; negro now love de good buckra man; sometime he see de good buckraman cry for him, 'cause he no can help poor negro. Oh Lord, bless de good buckra man; forgive the bad buckra man! Oh Lord, turn his heart; tell him not covet, not steal, not 'buse poor negro so. Oh Lord, help poor negro himself not covet.

Amen! amen! so may it be, and soon! oh Lord!

We should have stated before this, the suspension by the President, of enrolling the Cherokees by his travelling agents for removing them west of the Mississippi. These agents after performing the difficult services of nearly two years, in traversing the settlements of the Cherokees, mountains and vale, nook and corner, by paths and hog trails, in search of Cherokees for emigration, the President found that

the project, was not so successful as he anticipated in a message to Congress that "two thirds of the Cherokees would remove west of the Mississippi," and hence it is presumed the discharge of his agents from the service. The number of Cherokees, white-men, colored and slaves removed since the commencement of their enrollment, may be computed at the one fortieth part of our whole population, so that the decrease falls considerably short of the increase of our population. At these rates, President Jackson never can succeed in removing the Cherokees west of the Mississippi under the present policy. The improvements abandoned by the emigrants which were generally on the Georgia frontier, are now occupied by numerous Georgians composed of farmers, Judges, sheriffs, bailiffs, merchants, and tiplers introducing great quantities of spirituous liquors, in opposition to the laws of the United States, but sanctioned by President Jackson. This is the first President who has encouraged his citizens to violate the laws which he was solemnly sworn to have executed.—*Cherokee Phoenix*.

## YOUTH'S DEPARTMENT.



"Remember now thy Creator in the days of thy youth."

### THE SABBATH SCHOOL RECORD.

This is a neat, cheap little work, published for the Connecticut S. S. Union. It is printed monthly in a magazine of 24 pages, for 50 cents a year, and can be had of Durrie & Peck, New Haven, Goodwin, & Co. Hartford, E. Hunt, Middletown, S. C. Starr, Norwich, Charles Butler, Jr. New London, C. P. Otis, Colchester, A. J. Clark, Ashford, L. Talcott, North Coventry, A. F. Williams, Farmington, U. B. Butler, Norfolk, Frederic Buel, Litchfield, H. Holister, Salisbury, T. D. Potter, Plymouth, J. F. Beard, Danbury, George St. John, Norwalk.

The first number contains the following interesting dialogue, which is well worth the money it costs for a year. It is accompanied by a cut, which the editor says represents "Mrs. Thornton and her three children. Mary the eldest sits by her side, William, with whom she is conversing, stands opposite to her, and Charles, the youngest, is seated on a stool before the fire. He is a little boy and does not say much. Mr. Thornton is gone to attend a teacher's meeting. Mrs. Thornton, their mother, is conversing with William about the love of God. Sometimes the other two children speak. Read this dialogue very carefully and in the next number of the Record you shall have another.

Your affectionate friend, E. P. B.

### DIALOGUE I.

William. Mother, how do children feel when they love God?

Mrs. Thornton. Ask me, William, how children act when they love God: *the tree is known by its fruit.*

W. But some people are great hypocrites, and they do not act as they feel.

Mrs. T. Yes my son, they do: they feel anxious to appear better than they are, and act accordingly. They

may deceive men, but God they cannot deceive, his eye is ever fixed on the heart, with Him none can be hypocrites.

W. Well, mother, how do children act when they love God?

Mrs. T. I will ask in turn how children act when they love their parents? Which of you can tell?

W. They love to be with their parents and hear their converse.

Charles. They love to do errands for their parents.

Mary. They obey their parents.

Mrs. T. Very well, my dear children, your answers, are all correct, but Mary's is the best. Children who love their parents obey their commandments. Now God is our heavenly father. How then do children act when they love God?

M. They obey his commandments.

W. Do none love God but those who obey him? I have heard Capt. Collins' hired man say that he loved God; yet he swears dreadfully.

C. And last Sabbath he and John Hardin went into the woods to hunt.

Mrs. T. Hear the words of Christ: *if a man love me he will keep my words: he that loveth me not, keepeth not my sayings.*

W. Then I will tell Capt. Collins' man to-morrow, that he does not love God.

Mrs. T. Do you love God yourself? *First cast out the beam out of thine own eye.*

W. I think if God were to speak to me from Mount Sinai I should obey him.

Mrs. T. He has spoken to you in his Bible.

M. Yes, William, last Sabbath the superintendent told us that the bible was God's letter to men, in which He had told them how they must act, and that we were as much bound to obey it as if God were to speak to us from heaven.

Mrs. T. Certainly; if your father were gone on a journey, and should write a letter to William directing him to go to Mr. Jones' school, he would be under obligation to go immediately, as much as if his father were at home and could speak to him.

W. There are many things in the bible which I cannot understand.

Mrs. T. Some parts are very plain. Do you obey the bible as far as you understand it?

W. I do not know; there are a great many commands in the bible: one must be very particular to keep them all.

M. You know my dear brother, how often you quarrel with your play-mates about trifles. Now in the verses which father made us commit to memory last week, God commands us to *put away all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice; and be ye kind one to another, tender-hearted, forgiving one another.*

W. I know it, I know it; but my playmates will not do as I tell them, and that makes me angry.

Mrs. T. But we are commanded in another place, *all of us to be subject one to another and to be clothed with humility.*

C. What is meant by being subject one to another?

Mrs. T. It means that we should often give up our will for the sake of peace.

W. But I do not love to give up my will to my play-mates?

Mrs. T. Such a disposition will make you and others unhappy, as you see it does; it is therefore very sinful in the eyes of God.

W. But must I always give up my will to my play-mates?

Mrs. T. Always when you think it will be pleasing to God.

W. How shall I know when it will be pleasing to God?

Mrs. T. If you sincerely desire to obey God it will be easy to know. When your companions wish you



to do that which is wrong, as to be idle, to disobey your parents, or to break the Sabbath, you ought not to yield to them; but in mere trifles, as, for example, whether you shall play at base or foot ball, you should give up your will rather than have a foolish dispute.

C. Yesterday William wished me to be his horse, but I would not, for I wanted to see father trim the big grape vine that hangs over our east door, so he was angry with me.

Mrs. T. I am sorry, my dear boys, that you are not both more accommodating. When you were angry with Charles, did you ask yourself whether you were pleasing God?

W. I did not stop to think.

Mrs. T. Then I fear you do not love God, for if you did you would be constantly inquiring how you could please Him.

W. It seems to me, mother, that this would require me to be too careful. I do many things now which I should not do if I always paused to inquire whether God would be pleased with my conduct.

Mrs. T. What things my son?

W. Mary has mentioned one thing: I am very apt to be angry, besides I sometimes neglect my lessons, and father says that God is displeased with idle children.

M. You sometimes disobey your parents when you are out of their sight.

W. When did I disobey them?

M. Last Tuesday evening, when our parents were gone to the prayer meeting they requested us not to read our library books till we had learned our lessons thoroughly, and could repeat them to each other. I repeated mine to you first, and then you asked me to hear you, but you could not recite the last part of your lesson, yet you took your library book and began to read.

W. Yes, you told me then that it was very wicked, but there was so many interesting stories in it that I could not wait.

Mrs. T. In future we must lock up the book case when we go out.

W. No, my dear mother, I will try to be obedient hereafter.

Mrs. T. Make it a rule always to please God, and then you will do right whether we are present or not.

W. Must I never do any thing without stopping to think whether it will please God?

Mrs. T. You must never do any which you think will displease him.

W. This would be a very gloomy and tiresome way of living.

Mrs. T. Not if you loved God. It is very pleasant to please those whom we love. Last winter when your father was taken sick in the night, you ran through the snow like a bird to call Dr. Campbell: your feet seemed hardly to touch the ground.

W. I did not feel cold at all: I ran very fast, for I was afraid my dear father would die.

Mrs. T. If you loved God you would serve Him as cheerfully as you did your father that night.

W. I should love God were it not for his law. Is not his law very strict?

Mrs. T. His law forbids nothing but that which tends to make us unhappy. All those sins which you have mentioned; wilfulness, idleness, and disobedience to parents, if not forsaken will destroy your own comfort and make those around you miserable. Consider how much trouble has been made in the world by men, who, like you, wished always to have their own will. This was the sin of Ahab. He wished to buy Naboth's vineyard, and because Naboth would not sell it, he was very angry, and would eat no meat: at last in order that he might have his own will, Jezebel caused Naboth to be killed.

W. Was not this the sin of Pharaoh?

Mrs. T. Yes, my dear. God commanded him to let the Israelites go, but he would not, because he was

determined to have his own way. Children that will not give up their will, are little Pharaohs, and will come to the same end.

C. Will they be drowned?

Mrs. T. Yes, drowned in perdition. They will be cast into the bottomless pit. Now look at idleness. Children sometimes think it hard that their parents and teachers require them to be industrious; but without industry men cannot obtain food, or clothing, or learning, or any good thing. Besides idle children are almost always vicious. Did you ever know a lazy boy that loitered about the streets doing nothing, who was not wicked?

W. No, mother. Tom Saunders is always lounging about playing marbles and pitching cents, when he ought to be at school, and he is a very bad boy; he swears, and lies, and fights, and uses foul language.

C. He took away six marbles from me the other day.

W. Father told us to keep out of his company.

M. Do you think, mother, that idleness is the cause of his wickedness.

Mrs. T. Yes, Mary, his father never brought up his children to work, and I am afraid they will all be vagabonds. But we must return to our subject. I was showing you the evils of breaking God's law.

M. You have spoken of wilfulness, and idleness, now speak of disobedience to parents.

Mrs. T. It leads to every crime. Obedient children almost always become respectable and useful in society; but I never knew a disobedient son or daughter that did not come to a bad end. Thus you see, William, that God's law is not too strict. It is all right. If men would obey it perfectly this world would be like heaven. There would be no more swearing, nor sabbath-breaking, nor lying, nor stealing, nor cheating, nor fighting, nor drunkenness, nor idleness, nor sin of any kind.

M. We should not want any locks or keys then.

Mrs. T. No, my daughter, all would be brothers and sisters, all would love each other and try to make each other happy. How great a sinner then must you be, William, not to love such a good and excellent law. Let me tell you, my dear son, that God is determined that you shall keep this law or be punished. He has prepared a glorious heaven for those who love and obey it, and a dreadful hell for those who will break it.

W. My heart rises up against God for making such a dreadful hell. I am afraid he will put me into it for being so wicked.

Mrs. T. Go kneel down in your chamber and beg God for Christ's sake to forgive you. God takes no pleasure in punishing sinners. He would rather that they should turn and live. Hell is prepared only for those who will not repent.

W. But I must keep God's holy law?

Mrs. T. Yes my son, you must give up your own will entirely. You must take the Lord Jesus Christ for your master, and make it your business to please Him.

W. But if I feel wicked inside God will be angry with me. How shall I get this wicked feeling out of me?

Mrs. T. You must beg God to give you his Holy Spirit that he may teach you to live and serve Christ.

[William stands still some time with his eyes fixed upon the floor.]

W. Mother I am afraid to go and pray.

Mrs. T. Why, my son?

W. I have committed so many sins. It seems to me as if I had thought of more than a hundred within a minute. O how holy is God! Every time that I act contrary to his will I sin! I never tried to please him in all my life. O what a dreadful sinner! What shall I do mother, what shall I do?

Mrs. T. None can help you dear William, but Jesus Christ. Cast yourself down at his feet, and beg him to have mercy upon your soul.

W. Will you pray for me mother?

Mrs. T. Certainly: your father and I have for the last fortnight set apart a season every day to pray for our dear children.

W. I want you should go with me to my chamber and pray there.

Mrs. T. I will, my son, but God alone can help you.  
[Mrs. T. and William leave the room.]

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 19, 1833.

### WASHINGTON'S RELIGION.

Infidels and Socinians have tried to make it appear that Washington was not a christian. No one has yet pretended that while he was commander-in-chief of the army of the United States, that he devoted himself like a Methodist Bishop in holding religious camp-meetings; or like the principal of a Theological School, he spent his time in religious controversy. "How much religion had he?"—"Just as much as he acted out in practice;" and that the fear of God and a firm reliance on his promises governed all his conduct, no one can doubt who will examine the history of his whole life. "Can a corrupt tree bring forth good fruit?" Washington has left other evidence than his unsullied character; and among others, the following extract of a letter to Judge Boudinot of New Jersey, just published in the R. R. Journal, is sufficient of itself. In it, he fully recognizes the sum of christianity as taught by the "Divine Author of our blessed religion." We wish our present rulers would adopt it as a creed, instead of the Roman Catholic mummeries which they are learning.

"The free cultivation of letters—the unbounded extension of commerce—the progressive refinement of manners—the growing liberality of sentiment—and, above all, the pure and benign light of revelation, have had a radiating influence on all mankind, and increased the blessings of society.

"I now make it my earnest prayer that God would have you, and the state over which you preside, in his holy protection, and that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without a humble imitation of whose example in those things we can never hope to be a happy nation. I have the honor to be, &c.

Signed

"GEORGE WASHINGTON."

Notes, Explanatory and Practical, on the Gospels:  
Designed for Bible Classes and Sunday Schools.—  
By Albert Barnes. 2 vols.

A work with the above title, which explains its object is published by Joshua Leavitt, New-York, and Crocker & Brewster, Boston. From the specimen we have seen, we think it will be eminently useful in attaining a knowledge of the Bible. It has been prepared for the special benefit of Bible Classes and Sunday Schools; and this design has given to it its leading features. It is intended to present such an explanation of the Gospels as is commonly sought by the Sunday School Teacher, and particularly to furnish answers to the "Questions on the Historical Books of the New Testament," by the same author. The "Notes" are designed to furnish such an explanation of the text as may be adapted to minds of all capacities—to present in as clear a manner as possible a fair view of the meaning of the sacred writers. These are the leading things demanded by the Sunday School Instructor, and in the Bible Class. Attention has been paid to explain the nature of the Christian religion as exhibited in the Gospels, particularly in the life, and instructions of the Lord Jesus Christ. The work appears to give a fair and plain view of the meaning of the

sacred writers, without regard to human creeds, or to any opinions held by men; accompanied with brief remarks of a practical character, designed, however, as hints, or heads of remarks, to be enlarged by a teacher.

### WHAT THOU DOEST, DO QUICKLY.

To the Editor of the Religious Intelligencer.

DEAR SIR—After reading the piece in the New-York Evangelist of Jan. 5, 1833, entitled "Historical Sketches of Revivals," No. 9, giving an account of what was done by Christian brethren in New-Haven, at the time of the revival of 1820-21, I thought to myself, cannot as much good be done the present year by similar efforts? You need not be reminded, dear Sir, that Christian churches in this region are slumbering, and how very important it is that they should be aroused to activity and diligence in the service of Christ. Can you not call a few of your Christian brethren together, (who are most awake and active,) to talk and pray over this subject, and devise some plan that may be put in execution to benefit the churches?

If pastors are not sufficiently awake to labor all they can for the conversion of sinners, and set the laymen to work, why may not the latter go forward and set the apostolic example in Christian effort? Much encouragement may be derived from the manner in which the first Monday in this year was observed as a day of fasting and prayer for the conversion of the world; and may we not hope that this will be a "year of the right hand of the Most High?" Professors know it is their duty to act under the conviction that they may have a constant revival, if they are truly faithful, and exert all their influence on the side of religion; and doubtless many feel that they have not done all they could the past year, to promote the interests of their divine Redeemer's kingdom, and have been ready to confess their unfaithfulness, and make new resolutions. But what will this avail, without corresponding effort? Protracted meetings have been blessed, but their results have not been as good and great as though they had been followed with faithful Christian exertion, in and out of the churches. Christians have great reason to bless God and take courage, that so much has been done in the cause of Missions, of Temperance, and of all benevolent institutions; but I would humbly ask, dear Sir, if there cannot be much more done in the precious cause of promoting revivals.

As you, Mr. Editor, was one of those laymen whose faithful efforts God so much blessed in 1820-21, and he has been pleased to spare your valuable life to this New Year—will you not form some plan, or stimulate your Christian brethren to form one, that may be published in your excellent paper, (which is read with such deep interest,) that it may be put into execution to benefit pastors and churches? You have been reminded by the sudden death of those venerable men in your city, that your time, and that of your beloved brethren who may be disposed to co-operate with you, is very short; and will you not, respected Sir, comply with the above request without delay? And who knows but the happy effects thereof may extend into eternity? I close by subscribing myself

ZION'S FRIEND.

In reply to our unknown brother, we would say with Agrippa, "Almost thou persuadest me to be a Christian." The brethren in New-Haven are not ignorant of what the Spirit saith unto the churches—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; nevertheless, I have somewhat against thee because thou hast left thy first love. Remember therefore, from whence thou art fallen and repent and do thy first works."

We hope the counsel and admonition of our correspondent will not be lost upon us, for it is high time to awake. But when we look back and "remember the years of the right hand of the Most High"—the years of 1820-22, when some of us were



nearer Heaven in our feelings, than we ever expect to be again, while in the body, and remember from whence we are fallen, it becometh us to take a low place at the mercy seat. But how can we go and wake up our bretheren? there is a mountain in the way. How can we do the first works?

It is told of the great Whitfield, that he was once describing the majesty of God and the solemnities of eternity, when suddenly, there came up a tremendous storm of thunder. This favored his design, and together with his eloquence, had a most powerful effect upon the audience. Soon after, some of his admirers applied to him for a copy of the sermon for publication. He consented that they might publish it if they would print the thunder and the lightning with it. But we have not the faith and the zeal of Whitfield to begin the work before we see the cloud arising. We are waiting for God to revive us again, and then we will go and carry the glad tidings to our sister churches.

[For for the Religious Intelligencer.]

#### HUMAN DESTINY.

Man possesses an immaterial soul, which is in its essence intellectual and immortal. Matter, in whatever shape it may be, cannot reason or think; but man is a thinking and reasoning being, and therefore some principle must have been implanted in him at his creation, possessing intellectual faculties. These are doctrines which are taught by revelation; and supported by reason.

The human soul, at its first creation, was pure and holy in all its desires, in all its aspirations. It was as yet untainted by the polluted atmosphere of sin. It bore the deep impress of perfection, and declared the glory of the "Father of spirits." Holiness was a radical principle, constituting the intrinsic worth of the soul, and rendering it pleasing in the sight of its Creator.

The principle of holiness is to the soul, what the vital principle is to the body. They are both invisible and intangible; but both are real and operative. Without the principle of vitality, the human body is an useless piece of curious mechanism, exhibiting, it is true, wisdom in the design, and skill in the execution; but the machinery is impotent and inoperative. Without the principle of holiness, the soul is degraded and debased, its faculties exhibiting a desolated pile of ruins; the sacred temple wherein God once delighted to dwell, is profaned by the indwelling of an unholy principle, swaying the sceptre over the reason and the passions. This state is aptly termed in scripture, a state of spiritual death. As the death of the material body is the absence of the vital principle, so the death of the soul is the absence of the principle of holiness. When this sacred spark, struck from the divine essence, which illuminated the intellectual nature of man, is extinguished, the soul is left in utter darkness, pursuing a wandering and misdirected course.

After the departure of this principle from the soul, no human power can cause its restoration to its former dwelling-place. Nothing but the Divine energy can reinstate the soul in its former noble and exalted condition. That power alone which endowed a man with a "living soul," can rekindle the holy flame of love and devotion, and fashion anew the defaced moral image of the divinity. But even when this energy is exerted, the work cannot, according to the laws which govern the divine operations, be effected without the concurrence of the human will. This concurrence must be obtained by the operation of truth upon the mind—by persuasion and entreaty—by convincing the reason, and by moving the gentler passions.

Unless the soul is restored, it cannot be fitted for communion with beings whose natures are sustained unpolluted. This change, too, must take place during the continuance of man's probation or trial. If this present life is a state of trial, and duration beyond the tomb is a state of retribution, certainly the condition of the immortal part at its dissolution from the body, will be its condition for eternal ages.

If this reasoning is good, then the ETERNAL DESTINY of man is in his own hands. He can decide whether he shall through infinite duration enjoy the ever beaming "light of life," or whether he shall be surrounded by the lurid clouds and mists of the "shadow of death." On the one hand is exhibited a life abounding with pure and ravishing delight, and on the other a death revolting to every intelligent and thinking being.

Reasoning man may consider, and choose which he pleases;

the operations of his mind are by the divine appointment free and untrammelled,—but this freedom does not release him from the moral obligation to choose the right and reject the wrong. He is not invested by his divine Lawgiver with the right to erect the throne of vice upon the ruins of virtue; but he is admonished to exalt to the dominion of his soul, that living and energetic principle which approximates human nature to that of angelic being, and makes heaven a place of unutterable bliss.

[From the Boston Recorder.]

#### THE DUELLIST A PENITENT.

B—, was a member of one of the New England Colleges from a southern section of the country. He left his class before the completion of the College course with habits of dissipation which gave melancholy presage of grief and sorrow to his friends, an untimely grave, and an immortality of shame and everlasting contempt. As was anticipated, on his return to the South he plunged into vice without restraint. I quote his own account. "As soon as I was again among the associates of my youth, I became entirely devoted to the pursuits of pleasure. With them I plunged deep into fashionable dissipation, and soon lost all thought of my former resolutions and former friends. My life was a continued round of dissipations criminal in the extreme, and ruinous in their effects both to my body and soul."

The rushing stream had now become an impetuous torrent, and dashed along with appalling swiftness toward the precipice! An affectionate and widowed mother wept and warned in vain. A large circle of deeply afflicted friends did all that friends could do, but saw every effort useless. Here was talent of high order and attainments sufficient to constitute a shining ornament of society. But all were handed over to the service of sin, and contributed to strengthen the kingdom and increase the malignant joy of the prince of darkness.

But the lowest depth of depravity had not yet been reached. An extract from a letter dated Dec. 1832, will give his own account. "I continued this course of life, as above described, till a few days before the protracted meeting commenced. And, Sir, what think you brought me to a pause? Doubtless you will say, to compose my mind and strive for a blessing. Oh! no, Sir; it was to prepare myself for mortal combat with a fellow being! The time of our meeting was fixed; and it happened to be the day on which the people of God were to assemble together. Within less than half a mile from that solemn assembly we met and exchanged shots with pistols. To give you an idea of my utter recklessness and depravity of heart at that time—when I saw the weapon of my antagonist directed towards me, and by one who was esteemed sure and deadly in his aim, the last thought that I recollect was, that I shall now have an opportunity of gratifying my curiosity, respecting the nature of a future state! His ball struck the earth very near my feet—my own passed within a few inches of his breast. I returned home to a mother and relations, who were half-dead with grief and anxiety."

Let us turn from this horrid scene to one of a different character. "The next day found my antagonist and myself on the same bench, at an inquiry meeting, overwhelmed with grief and tears for our sins. The conflict was truly great. For six days I seldom ate or slept. I was at last so much reduced and enfeebled I had scarcely strength to rise from my knees. A consciousness of pardon and acceptance with God was at length obtained—a new song has been put into my mouth."

The reader needs no guide to suitable reflections. If he can contemplate these facts without emotions of wonder in view of the goodness of God and the power of his grace, may none be found covetous of such moral insensibility!

H.

[For the Religious Intelligencer.]

## RELIGIOUS DECLENSION.—No. IX.

"I have somewhat against thee because thou hast left thy first love."—Rev. ii. 4.

## APPLICATION.

5. It is awfully wicked to leave our first love to Christ.

So far from being unavoidable, or an evil of trifling importance, it is a sin of deadly dye. It verges on apostasy. It is the source of all the evils which corrupt and afflict the church, and the fatal obstacle to the rapid and final triumph of the Gospel in the world. Were it not for this the church would put on her beautiful garments, and arise and shine, "fair as the moon, clear as the sun, and terrible as an army with banners." The impenitent would not then conclude "that all religion's vain," nor be plunged down to hell in thousands, by the stumbling blocks with which worldly professors now crowd their paths. The Christian never loved Christ a thousandth part as he should. He has never in his best state served Him with the zeal and self-denial that he ought to have done. When he felt his heart burn with the most intense admiration of the Saviour for His glorious perfections, and with humble gratitude for his goodness in taking his feet from "the horrible pit and the miry clay," his admiration and his gratitude was sinfully cold and feeble. Oh, how much did he owe to Him beyond his warmest feelings! As he grew in knowledge and experience of His grace and mercy, he should have grown rapidly in grace towards the nature of a perfect man in Christ. His time, his talents, his influence, his property, his heart and life should have been more and more consecrated to Him.—Christ demanded it, and had a right to expect it of him.

When then, instead of increasing love and fidelity, the little he has felt grows less—his faint desires after Him turn to actual indifference—and he turns again like the dog to what his stomach once threw up, and with swinish avidity to his wallowing in the mire of the world. Oh how base and wicked is such conduct towards a God and a Saviour so glorious and so excellent! No wonder God should say of such, "if any man draw back my soul shall have no pleasure in him," and should leave him to "draw back unto perdition."

6. The sentiment that the Christian cannot always maintain his first love must be exploded before the Millennial glory of the church can come.

God has promised the universal extension of the kingdom of Christ in this world, and there are many professors of the religion of Christ who dream that they are hoping and praying for the coming of that day, who are in the paradoxical state of being fast asleep as to any influence to promote it, and wide awake by their worldly influence to prevent its approach. Such professors excuse themselves in their sloth, by saying that the Lord will bring that day, though all looks dark around. He will bring it. It will come. Already does the blush of that glorious day brighten the distant horizon. But it will not come until this deadly and monstrous "doctrine of the devil" be exploded, and the church awake to her duty and her privilege to be always in a state of revival, and each Christian cause his path to shine more and more to the perfect day. Even in this land of revivals, the brightest spot on this dark globe, the increase of population is running wildly on, far—far beyond the increase of converts, while infidelity and wickedness is running on faster still. Unless, then, God should work miracles—and we have no reason to expect it, or to hope for it,—how is it possible that those days of brightness and glory should be ushered in while Christians indulge the idea that after a few weeks, or a few months of revival, they must expect years of declension and slumber? So extensively has this feeling prevailed, so deeply rooted has it become, and so tenaciously do multitudes of professors of religion cling to it, that it throws a dark cloud over the prospect, and forbids the distant hope of

relief until this delusion of the devil is purged out of the church as the most fatal obstacle to the final triumph of the cause of Christ.

7. The blood of souls will be found in the skirts of many professors of religion.

God designs to save the world through the instrumentality of Christians, and has in an important sense committed the salvation of souls to their prayers and labors. They are commanded to "go into all the world and preach the gospel to every creature." They are "the salt of the earth" and are to diffuse a holy savor around them, to save souls from destruction. If they maintain the fervor of piety they will exert this influence, and they will convert sinners from the error of their ways. If they backslide and lose their pious zeal, then souls will perish who might have been saved; for the backslidden and worldly professor, so far from winning souls to Christ, only lays stumbling blocks in the way over which sinners plunge into the fiery depths of hell. How many fathers who professed to be the followers of Christ will find in their skirts the blood of those sons whom they were more anxious to teach how to get rich, or to be honorable in the world, or to indulge in pleasure, than to train them up for heaven! Oh how many mothers who once hoped that they were Christians will be forever covered with the curses of their own daughters, who instead of being brought to Christ, were led on by them as lambs dressed for the slaughter, and sacrificed on the altar of Moloch, the wretched victims of vanity and fashion!

8. Multitudes of professors of religion will wake up in hell.

The rich man in hell who lifted up his eyes being in torment was a professor of religion in his day, and even in that dismal abode still claimed Abraham as his father; and in the parable of the ten virgins, and Matt. vii. 21, 22, those who cried "Lord, Lord, have we not prophesied in thy name," &c. &c.; as well as many other passages in the discourses of Christ, seem to give a most solemn prominence to this awful truth. But solemn as this truth appears on the sacred page, it seems far more so to a serious observer. What multitudes are hastening on to eternity, indulging the fond hope of being Christ's, while their lives give no scriptural evidence of their being his! How many look back to former years for an old experience of what they call conversion, as the only ground of their hope, and cling to it like the death grasp of the drowning miser to his bag of gold, though it drag him down swiftly to the fathomless abyss! No self denial is practised, no cross taken up, no marked distinction between them and the moralist who pays no regard to the command of Christ. In full communion and fellowship with worldly men, while this truth of God is blazing on their eyes, "if any man love the world the love of the Father is not in him," and "all that will live godly in Christ Jesus shall suffer persecution."

Oh then backslidden Christian! thou formal, worldly professor! wake up—wake up from thy fatal slumber before the fires of perdition kindle upon thee, and thy glimmering taper of hope be quenched in eternal darkness! T. A. J.

[For the Religious Intelligencer.]

## SACRED MUSIC.

Mr. Editor—I read with much satisfaction, a few weeks since, some remarks in your paper from "L. B. S." in which was clearly exhibited the sinfulness of Sabbath Singing Schools as they are now conducted. It is not my intention to attempt to substantiate arguments, which to every sincere inquirer after truth, are so plain and so conclusive; but I would briefly point out some of the ways in which this institution, designed by God for his glory, has been greatly perverted—has been made the means of gratifying and fostering the pride of the performers, and pleasing the ear of those who ought to have united with them in giving praise and glory to God.

In singing there are, no doubt, some whose hearts mingle with their voices, and whose souls seem fitted to fly from their earthly tabernacles, and ascend to the throne of God to unite with the pure spirits above in praising Him who sitteth upon the throne, and the Lamb forever. But I fear there are many whose hearts present to the all-searching eye of God a far different appearance—many of whom it might be said, they praise Him with their mouths, and honor Him with their lips, but their hearts are far from Him. I would by no means condemn those who are endeavoring to obtain a skill in sacred music, provided it be done at a proper time, but I would most strenuously protest against the too frequent practice in our churches, of the singers exerting all their powers to gratify the animal feeling of the congregation. Precision and regularity in singing are no doubt more calculated to bring a person into a devotional state of feeling, than the grating of discordant sounds from a choir of untutored singers; but in my opinion it is not necessary in order to have good singing that those who take part in this holy exercise, should place their thoughts wholly upon the manner and style in which it is to be performed, thus mocking God, and robbing him of that adoration and praise which is so eminently his due, and which it is our inestimable privilege to perform. It would be far better that we should refrain entirely from this holy employment, than thus to mock and dishonor Him who is so infinitely worthy of our adoration and our praise. We frequently hear the professed followers of Jesus making assertions to the following effect, that they will not sing if such a man leads—if such a tune is sung—if such a person sings—if they cannot have such a seat, &c. &c. Now what I would inquire is the import of such language? Does it imply that you sing for the praise and glory of God, or merely to please and gratify your fellow men?—I leave it, disciple of Jesus, for your own sober judgment and candor to decide. Permit me to inquire, fellow Christian, how such conduct as this will be viewed by the pure spirits above, who make all heaven to resound with songs of praise from their unpolluted lips? and how will the anger of the Lord wax hot against those who disdain to do him honor? These are solemn and important questions, and I would urge them upon every disciple of Christ, fully believing that he who has in any degree the spirit of his Master, will at once see his error and I hope correct it.

SEVI.

*Truth—in brevity, eloquence and sublimity.*—The idolatry of the Romish Church is even more reprehensible than that of the heathen; and is infected with all the pollutions attributed in the Scriptures to the Jews. The idols are, here, set up in the temple of God; at the foot of the mercy seat; immediately before the Urim and Thummim; and in the very skirts of the Shechinah!—The idolatry is practised beneath the cross; and openly insults the agonies of the Saviour! The endless train of external services also, in which the whole of Religion is placed; *the vain oblations; the incense, this is an abomination; the new moons, and Sabbaths; the calling of assemblies, which God cannot away with; the solemn meeting, which is iniquity; the appointed feasts, which his soul hateth, and is weary to bear; the absolutions and indulgences, in which the hierarchy exalts his throne above the stars of God, and says, "I will be like the Most High;"* force upon us the irresistible conviction, that these *Angela* impurities must all be washed away, before the *Romish* world can be clean in the sight of the Creator."—*President Dwight's Missionary Sermon.*

From the Spirit of the Pilgrims.

## ON THE STUDY OF DOCTRINAL TRUTH.

It is manifest on a slight observation, that there is not in the church at the present time, enough patient, thorough-going study and investigation of doctrinal truth. Though Bible Classes and Sabbath Schools are in pleasing and profitable operation, still, I apprehend there is not generally so much pains taken to acquire enlarged and consistent views of the doctrines of the Bible, as at some former periods, when there was more puritanism and less enterprise in our churches. Now this diminished attention on the part of Christians to the fundamental points of religious truth is an evil which ought to be corrected. It is a *serious evil*, and there should be no delay in the correction. Never was there a time when a diffusion of correct doctrinal knowledge in the church was more important than at the present period. Error is abroad with her blandishments, drawing aside unstable souls, and riveting upon them her chains of darkness, and nothing but a diffused knowledge of what God has revealed will defeat her deadly ends.

The command of God and the facilities he has furnished, impose upon all solemn and indispensable obligations to increase in religious knowledge. The fact of a revelation, given at so great expense, is an impressive demonstration of the just claims of truth upon our studious regard. It is fair reasoning to say, that if God has condescended to do so much to make us wise unto salvation, the diligent acquisition of this wisdom is a duty which we cannot avoid, without present injury and shame, and the hazard of ultimate perdition. This may be deemed too strong an assertion. But it is made with consideration, under the conviction that indifference to revealed truth is positively and highly sinful. It comes but little short of contempt of the benevolent doings of Jehovah, thus to set aside all the facilities he has afforded us for becoming acquainted with his character, his government, and the system of his grace, and to rest satisfied with just that amount of religious knowledge, which may chance to flow into the mind. Nor is this all. Want of interest in the acquisition of truth is evidence of a vicious state of heart. It shows conclusively, that persons have no affection for divine truth. The taste of their minds is for other things. How different were the feelings of David. What large attainments would be made in religious knowledge, if all Christians could say with him, 'O how I love thy law. My soul breaketh for the longing it hath unto thy judgments at all times. Thy statutes have been my song, in the house of my pilgrimage.'

Again; the knowledge of divine truth is a most noble and exalted species of knowledge. It relates to God and eternity. The laws which we contemplate and unfold are the laws, not of an earthly kingdom, but of the illimitable universe; not laws which are subject to change and tending to a termination, but immutable and enduring as the throne of God himself. These truths constitute an exhaustless theme. They never will wear out. They will be, and are, studied in eternity. Angels desire to look more deeply into them. The doctrine of the cross, with its kindred and clustering sentiments, attracts and fixes the wondering attention of the loftiest around the throne. It is a theme which will dilate and enrapture the glorified spirit throughout the ages of immortality.

But these truths are as momentous as they are exalted. They reveal to us the mind of God on the most weighty subjects. They unfold to us the principles of that government which he is swaying, and will continue to sway, over the immensity of moral and intelligent beings. They show how sin affects the operation of those principles; how it is regarded by the Holy One; how it can consistently be pardoned by his mercy; and what a perdition awaits its incorrigible votary.



They are closely allied with the weal or woe of an unchanging destiny. Now, as members of this government, and as those who must continue members of it forever, how deeply are we interested to examine into the nature and bearing of those truths and principles which are to confirm the condition of our souls for immortality. How should we study every practical inference and requisition, and dwell upon the measure of every penalty and reward, that we may fill our minds with the most efficient inducements to that course which will terminate in glory.

This brings me to the more prominent position I would take on this subject, namely; *a clear and extensive knowledge of divine truth is necessary to the formation and prosperous growth of the Christian character.* It is not here said, nor intended, that knowledge alone will form this character. Surely it will not. Nor will emotion or feeling alone form it. Both are requisite. But knowledge, *truth* lies at the bottom. It is the foundation, the strength, the stability of the edifice. Knowledge comes first in order. We must know, before we can feel and act in a proper manner. We must know the character of God, before we can render to him any affectionate and acceptable worship. We must become acquainted with the character and offices of Christ, before we can truly trust in him as a Saviour. Through the whole of our progress, the understanding must lead, or our exercises will degenerate into a wild, unfruitful fanaticism. The understanding must hold the helm, and hold it with the strong grasp of faith, or we shall be liable to make disastrous shipwreck of all that is valuable for immortality.

But it may be well to specify some of the benefits which will result to character, from a clear knowledge of divine truth. In my remarks, I shall suppose the affections to be cultivated, in connexion with the understanding.

1. A distinct and enlarged knowledge of divine truth will contribute to the *right proportion and just symmetry* of the Christian character. Provision is made by the wisdom of God, for the proportionate cultivation and development of all the features of the new man. If the individual takes extended views of the truths which have been disclosed for our edification, and studies and dwells upon every part, then, as a natural consequence, all the various and corresponding parts of his character will be brought forward and strengthened together. But if through ignorance or inattention, he confines his views and contemplations to some particular points, then his character will suffer. It will be deficient, distorted, out of proportion. He will not be properly balanced. His conduct will be unfavorably affected. Who, for instance, has not almost shuddered at times, in witnessing the light, irreverent familiarity which some apparently good men have exhibited, when speaking upon the most awful subjects, or approaching into the most awful presence. The reason probably was, these men had dwelt upon certain aspects of the divine character, to the exclusion of those which are adapted to lay man in the dust, and even close his mouth in confused trembling silence.—Take another illustration. Some Christians have nearly spoiled their usefulness, by their almost exclusive attachment to, and study of, the purposes of God. They have dwelt upon these, until they have lost nearly all idea of personal agency and obligation, and have sat down in a guilty supineness, indolently waiting for God to fulfil his decrees. The consequence is, they are cold and stupid almost as marble. They live and die without doing any thing of value for the world. Whereas by larger and better views, these very purposes of a sovereign God, would have been the efficient and blessed motives which would have borne them on in the path of beneficent activity.

2. A clear and extensive knowledge of divine truth contributes to the *strength and stability* of the Christian character. Religious doctrine is the appointed food

for the nourishment and growth of this character; and we want the aid of all the doctrines to bring the character to a solid and compact maturity. If you take those which the Apostle calls milk, and never use any other, the soul so fed must remain through life in a weak, infantile state. It may feel and make a noise; but it never can be qualified for any strong and manly achievement. Something more must be administered, even those which the Apostle calls strong meat. These alone will form and compact the bones and sinews and strengthen the muscles of the new man.

The strength of character which will be created by a knowledge of religious truth, is not a passive, sluggish strength, but lively and operative; and for this reason; the man of large religious views beholds and feels the pressure of *more motives* than the man of dim and confined conceptions. Every doctrine of the Bible is a motive, addressed to our moral and intellectual nature. Every doctrine revealed is adapted to act with power and directness upon the heart. The doctrine of human depravity, for instance, is a living and efficient motive of character and conduct. But the extent to which this truth will excite and strengthen the character, depends upon the clearness and extent of a person's knowledge of the truth. Some have attained to understand incomparably more than others about sin—the evil of it in the kingdom of God, the injury it inflicts upon the soul, and the dreadfulness of the destruction to which it leads. Manifestly, to such, the doctrine of sin is a much more powerfully exciting and sustaining cause of religious action, than it can be to those of obscure views. Some Christians, it may be feared, have so very imperfect apprehensions of particular truths, that they derive from them no nourishment or excitement. Whilst, as to others, who have by painstaking attained to larger views, these same truths nerve and brace the soul with great additional strength to labor and suffer in the cause of God. Christians must endeavor to bring within the compass of their apprehension the whole field of revealed truth and motive; and then, and not till then, will they be thoroughly furnished and strengthened for every good word and work.

Furthermore; a competent knowledge of divine truth will impart strength not only for aggressive movements, but also to resist the assaults which may be made upon our faith. Every Christian should know what he believes, and why he believes as he does. He should be able, with meekness and decision, to give a reason of the hope that is in him. It is the duty of every Christian to examine thoroughly and prayerfully, conclude upon something, and become firmly, immovably established.—“I have long adopted an expedient,” says the excellent Ceil, “which I have found of singular service. I have a shelf in my study for tried authors, and one in my mind for tried principles. When an author has stood a thorough examination and will bear to be taken as a guide, I put him on my shelf. When I have more fully made up my mind on a principle, I put it on the shelf. A hundred subtle objections may be brought against this principle. I may meet with some of them, but my principle is on the shelf. Generally I may be able to recall the reason which weighed with me to put it there; but if not, I am not to be sent out to sea again. Time was, when I saw through and detected all the subtleties that could be brought against it. I have *past evidence* of having been fully convinced, and there on the shelf it shall lie.”

(To be Continued.)

#### “THE TRUE DOCTRINE,”

Such as Drunkards and Swearers like.

Passing, not long since, through a street in the western part of this city, I observed three sailors close before me; one of whom was just drunk enough to walk zig-zag, and was boisterously, with every breath, utter-

ing the words God and Christ in the most profane manner. This one was a rod or two behind the others. As he passed a grog-shop, he looked in, and saw there Hosea Ballou, the Universalist preacher, and immediately called out to his comrades, "Hallo, Jim, there's Old Hozy; let's go in and treat him, (throwing up his right hand and snapping his thumb and finger.)—I like Old Hozy, I s—r; he preaches the TRUE DOCTRINE."

The facts stated in the foregoing anecdote were witnessed by two distinguished gentlemen in this city, who are ready, whenever it shall be denied, to substantiate the statement by giving their names to the public.

It is unnecessary, perhaps, to comment upon such glaring evidence that the doctrine of Universalism is *relished* by the vicious and profane. No other will console them while taking the name of God in vain, and reveling in the haunts of iniquity and crime. Had this profane and drunken sailor met with an orthodox minister, he would very likely have cursed him to his face, and given him a lecture on 'Church and State,' 'Protracted Meetings,' 'Sabbath Schools,' and 'Missionary Societies;' or, he might have discoursed upon the absurdity of future punishment, and boasted of the mercy of God in admitting to heaven all those who work abomination and utter falsehood! But not a word of disapprobation escaped his lips on seeing Mr. Ballou; on the contrary, he evinced the 'purest satisfaction,' which proclaims to the drunkard that he is only ripening for heaven, while he is indulging in habits of beastly intoxication, and assures thieves and murderers of their entire safety in the prosecution of their schemes of plunder and heaven-daring wickedness! We put it to the conscience of Mr. Ballou and his followers, and to our readers generally, whether a doctrine which leads to such results can be true.—*Chr. Soldier.*

#### UNIVERSALISTS IN QUINCY.

We perceive from the *Trumpet*, that the Universalists in Quincy have recently dedicated a meeting-house for their own use. Mr. Whittemore in alluding to the fact, says:

"We trust their zeal will not abate; but that they will remain steadfast in the profession and maintenance of that *pure and heavenly doctrine* they at first espoused, which we pray they may preserve unmingled with the doctrines and traditions of men."

A few months ago, we published certain facts which occurred in Quincy, and which showed the nature of that 'zeal' which is inspired in the hearts of Universalists by their '*pure and heavenly doctrine*.' These facts were, that they attempted to break up an orthodox meeting by a false alarm of fire. They procured a barrel, filled it with combustible materials, and had their men stationed in different places, who, when a torch was applied to the barrel, vociferated, 'Fire! Fire!' One or two of them took their places in the hall where the meeting was held, and endeavored to create a disturbance by the alarm. At another time a plan was set on foot to procure a kettle of sulphur, place it under the hall, bore a hole through the floor, and set it on fire during the meeting! A leading Universalist in Quincy told our informant, that he was applied to by some of his brethren in the faith, to aid in placing under the hall a jug of powder, and setting it on fire while the people were assembled for worship!

O, the '*pure and heavenly doctrine*' of Universalism! Can we wonder in view of such facts, that Mr. Whittemore wishes it preserved from a mixture with the '*doctrines and traditions of men*'? Blessed '*zeal*'! Can we wonder that he does not wish it to '*abate*'?

[B.]

#### BRITISH AND FOREIGN TEMPERANCE SOCIETY.

This Society numbers among its patrons and members some of the most distinguished men in Church and State. The committee state that,

"Active and persevering efforts have been made, principally during the last year, to diffuse information on the principles of the Society. Above 900,000 tracts, (exclusive of hand-bills,) printed in London alone, have obtained a ready circulation. More than 250 public meetings have been held in populous districts surrounding the metropolis. The total number of Societies in England is 164, and that of their members 33,200, according to the latest returns. The committee, unremittingly anxious to spread the benefits of this institution, have given assistance, to the utmost of their ability, in promoting this object in more distant places; and have answered, as far as possible, the numerous calls for their agents throughout the country. They receive from all quarters most encouraging testimonies to the usefulness of these operations; and have had the satisfaction of contributing towards the formation of above one hundred Auxiliary Societies."

They appeal to the friends of the cause for funds to prosecute their benevolent operations.

**Installation.**—On the 9th inst. Rev. William C. Walton was installed over the Free Congregational Church in Hartford. Introductory prayer by Rev. Mr. Nash, of Wintonbury. Sermon by Rev. Dr. Lansing of New-York, from Isaiah 58: 1. Installing prayer by Rev. Dr. Perkins of West Hartford Charge by Rev. Mr. Brace of Newington. Right hand of Fellowship by Rev Dr. Vanarsdalen of the South Congregational Church in this city. Concluding prayer by Rev. Dr. Hawes of the Center Church in this city. A crowded audience showed by their deep attention the interest excited by the appropriate and impressive exercises on the occasion. A protracted meeting in the Free Church was in progress when this article was written: Dr. Lansing and Rev. Mr. Norton of New-York, are aiding in the services. They were begun on the evening of the 8th inst. by a Sermon from Rev. Dr. Porter of Farmington.—*Con. Obs.*

#### Rebivals.

From the New York Evangelist.

#### REVIVAL IN UNION CHURCH N. Y.

Brother Leavitt—Some of your readers may be interested in hearing the results of the protracted meeting held in our church a few weeks since. The meeting commenced on the 5th of Dec. and continued about 10 days. Services three times each day. The names of the laborers you have already given to the public. It is impossible for me to state the precise number of those who were hopefully converted during this season of merciful visitation. There were added to the church last Sabbath thirty two souls, embracing some of the first fruits of this blessed work. Neither can I say how many have trembled under the convictive influence of the Holy Spirit. From 150 to 200 have been gathered together at the same time who declared themselves anxious about their salvation.

Here permit me to make a few statements which the results of this and of the former protracted meeting in this church, may justly demand. Within a few days I have heard that the published account of the other meeting held in this church, has been considered as ex-

travagant by some members of other churches in the city, because comparatively few of the converts united with this church, were they as familiar with the facts in the case as I am, they would not have questioned the statements there made.

The truth is that the converts *then*, as they *now* are, were connected with different congregations and different religious denominations in this city, some of them were strangers from abroad, who came here as the votaries of pleasure or to transact business. They generally returned to their own congregations and there made a public profession of their love to the Lord Jesus Christ, and it is desirable in many cases, if not in all, that they should do so. Let them go and tell their friends what the Lord has done for them, "for a testimony unto them" that the Spirit of God is converting sinners in the midst of the city. Let their hearts glow and burn with holy love in different churches and in different religious denominations until the holy fire shall kindle in Zion and consume the selfishness and the covetousness, the pride of the unbelief, which now has left a wall high as heaven before the chariot wheels of the captain of salvation. In the good done by young converts in other churches, "I therein do rejoice, yea and will rejoice."

The protracted meetings in our church have been appointed not exclusively for the benefit of this church, but for the salvation of souls in this city. And blessed be the name of the Lord we have not been disappointed. No thanks to us on this account. Let confusion cover our faces, but *everlasting glory to the Lamb of God*.—To the praise of his grace and to humble us should it be recorded, that during the two years of my ministry here, he has added to this infant church, two hundred and sixteen souls. We now number three hundred and fifty communicants. The recent meeting has been rich with mercy to the souls of the church.

There is not only a delightful unison of feelings and of views in the church, but an increased desire to be laborers in the vineyard evincing itself in going out "two by two into the lanes and streets" of the city and persuading sinners to repent and believe on the Lord Jesus Christ. Let the people of God pray that the spirit may increase prodigiously, and that the enemy may not enter this little fold.

Yours forever,

New York, Jan. 7th.

HERMON NORTON.

*Episcopal Revivals in N. J.*—A writer in the Episcopal Recorder gives an interesting account of the protracted meetings (or associations as they call them,) recently held in New Jersey.

On Wednesday the 20th of November, the services of the association commenced at Berkley, in the county of Gloucester, N. J. about twelve miles from Philadelphia. There were present at different times during the two associations, the Rev. Messrs. Allen, Wilmer, Nash, Piggot and Douglass. The exercises were conducted as they usually are, at protracted meetings of this description. In the morning there were the church service, a sermon, and exhortation; in the afternoon, the service, exhortations and prayers; and in the evening the duties corresponded with those of the morning. The congregations, particularly at Berkley, were large and attentive. The Berkley church has not, for some time, been as flourishing as in former days; but it is hoped that a renewed and vigorous impetus will be given it by the labors of their minister, and the ministrations of the association. Many persons in this church, after the spiritual duties of the morning, instead of returning to their places of abode, preferred remaining in the church, and spending the interval in solemn prayer and praise. A good many appeared under exercise of mind, and nine signified their intention of partaking of the holy communion. It is understood, however, that they were serious before the association. They have, since the association, joined the church. At

Swedesborough, whose praise was in all the churches for the gracious revival they formerly experienced, and for the purity and holiness of her members, the presence of the Lord was felt. On Saturday, after the benediction, those who appeared under concern of mind on account of sin, were invited to retire from the church to the parsonage, in order to have an interview with the clergy, and receive instruction and counsel. The number of those who felt the burden of their sins was considerable. Let the lovers of the Saviour unite in prayer to the Great Head of the Church, that the candle of the Lord may again shine upon this hill of Zion; and that she may enjoy the love and purity and the lively zeal of her best days. It were desirable that the exercises of the association should be continued longer than they usually are. Where they have been protracted longer than three or four days, the most felicitous and blessed consequences have resulted.

#### REVIVAL IN WELLS, ME.

To the Editor of the Christian Watchman,—

DEAR SIR,—The Saviour hath said "There is joy in heaven over one sinner that repenteth." And we know there is joy among the saints on earth, when "many are turned to righteousness." As a means of making known more extensively the goodness of the Lord to us, I send you a very brief account of the refreshing revival we have enjoyed. For the Lord hath done great things for us, whereof we are glad.—In the beginning of 1831, this church was reduced so low, that it contained only twenty-six or seven members; yet they resolved not to hold any brother in fellowship who would not do his duty in supporting the gospel ministry. And they also resolved to abstain wholly from the use of spirituous liquors, except when strictly necessary as a medicine.

In May, 1831, the attendance on meeting was greatly increased, and some were inquiring, "what shall I do to be saved," and a number indulged hope in the first part of June. In the latter part of this month we held a protracted meeting by the aid of several of the Ministers of the York Association, which was greatly blessed in deepening and carrying forward the good work. Four, who had previously indulged hope in the merits of the Saviour's death, were baptized during the meeting, and the Holy Spirit seemed, evidently, to descend with power on the numerous, solemn and attentive congregation, which witnessed the administration of the ordinance. From this meeting the work seemed to receive a new impulse, and moved rapidly forward, and baptising seasons were frequent and interesting and blessed to the awakening of the careless and secure. We have now received one hundred and twenty-three by baptism, since I commenced my labors here, and a number by letter, so that this church now exceeds one hundred and fifty. To God be all the glory.

Yours, ISAAC MERRIMAN.

Wells, Dec. 24, 1832.

GRANVILLE, OHIO.—The following glad news is communicated in a letter to a gentleman in Randolph (Portage Co.) from which we are kindly permitted to extract. It would seem, that the blessings of the Spirit follow Dr. Beecher every-where.—Obs. & Tel.

GRANVILLE, NOV. 14, 1832.

The past has been an interesting and glorious week with us, rendered so by the out-pouring of God's Spirit, and the conversion of impenitent sinners, in this place.

On Tuesday last, commenced a meeting here which continued four days. Some preparation of heart was made before the meeting was commenced. Fasting, prayer, and visiting, were resorted to as a means to stir up God's people, which appeared to have the desired effect. Our meeting commenced at 2 o'clock p. m. under (as we supposed) unfavorable circumstances. The



weather appeared unfavorable, and Clergymen who had been invited, had not arrived. But the Lord had made arrangements for us, although we knew it not. Before our afternoon meeting closed the sky became clear, and who should come but Dr. Beecher, and family, on their way to Lane Seminary? They tarried here yesterday. George Beecher, son of the Dr. who is also licensed to preach, was along. We had eight ministers, pleasant weather, and what is better, the influence of the Spirit of God. At the close of the meeting, on the first day, about 50 inquirers repaired to the Methodist meeting house, to inquire the way to Zion. On the 2d day 100, on the 3d day 150, (25 or 30 conversions) and on the 4th 175. The meeting closed, leaving many with deep feeling. What shall we render to God for all his benefits? I stop short, the Bell calls us to morning prayer. S. B.

[From the New-York Observer.]

#### A REFRESHING PRAYER MEETING.

Having enjoyed the privilege of attending the quarterly prayer meeting of christians laboring for the souls of men in this city, in connexion with Tract Distribution, held in the Brick Church chapel, on Wednesday evening, I cannot refrain from expressing the desire that christians in other places should be engaged in such labors and share in such sacred employments. From four to five hundred, I should judge, were present, all apparently of one heart and mind. Prayers and singing, and the relation of encouraging facts, and useful suggestions, were interspersed in a manner truly animating and delightful. And where should the Holy Spirit be found, if not with a company of humble christians just returning from the Saviour's embassy amid "the highways and hedges" of sin, reporting to each other the conquests gained through his grace, and raising their cry to Him for his continued blessing?

There will be doubtless many such meetings before the millenium; and in what place will not christians be found now engaged in such labors, or who will suffer one soul to whom they have access, to die, or live in sin, without their personal and repeated endeavors for his salvation?

It was suggested, that the laborers in this work should be called Tract Missionaries, rather than Tract Distributors: for it was on their persevering prayers and labors for individuals, in connection with Tract Distribution, that the blessing had most richly descended.

Some intelligent persons, it was remarked, if they thought of what might be done in a District of 30 families, where 20 offered the fairest prospect of usefulness, and 2 were inaccessible, seemed to fix their mind solely upon what could not be done for the two, and forgot the twenty. The laborer in this cause should rather fix his mind on the families and individuals whom, guided by wisdom from on high, in answer to prayer, he can most hope to benefit; and where he sees evidence of the strivings of the Spirit, he should not cease his exertions so long as any encouragement remains, till the soul is bowed at the Saviour's feet. Many are more ready to hear, than christians are to speak. "O," said one to a Tract missionary, "what would I have given, when you called at such a time, to have had you spoken to me on the welfare of my soul. I was in great distress, but had the sympathy of no human being.

It is believed so deep an interest has never been felt in this work in this city, as at this time. God grant the flame may burn brighter and brighter, and spread from heart to heart, till there shall not be a Christian slumbering, nor a sinner unwarned, throughout this great community. Y. Z.

**CHRIST CRUCIFIED.**—"It was the custom of the missionaries, in the island of Tahiti, not only to instruct the natives in the school, preach to them in the

chapel, and itinerate through the villages, but to assemble them for the purpose of reading from manuscript such portions of scripture as were deemed suitable for the circumstances. On one of those occasions, Mr. Nott was reading the first portion of the Gospel of St. John, to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native who had listened with avidity to the words, interrupted him and said, "What words are those you read—what words were those I heard? Let me hear those words again." Mr. Nott again read the verse—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." When the native arose from his seat and said, "Is that true? Can that be true?" Mr. Nott again read the verse, told him that it was true, and that it was the message that God had sent to them, and that "Whosoever believeth in him should not perish, but have life everlasting." The overwhelming feelings of the native were too powerful for restraint or expression. He burst into tears, and, as these chased each other down his cheeks, he retired to meditate in private, on the amazing love of God, which had that day reached his soul: and there was every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.—*Rev. Mr. Bedell.*

**A Father's Counsel.**—I would warn you against listening to any thing bad; we have so much evil within us, that it is very unwise as well as sinful, to add to it by hearkening to a bad story, a bad song, or a bad toast. They will be retained by the memory, while good things are forgotten.

'Tis not working of miracles, casting out of devils, but love to our brethren, that's the infallible proof of being a disciple.

There is no surer and plainer mark of trifling in prayer, than when men are careless what they get by prayer.

#### Obituary.

"Man giveth up the ghost, and where is he?"

##### DIED.

In this city, on the 8th inst., Mr. Henry Perkins, aged 42.—A child of Mr. Amos Hill, aged 16 months. A child of Mr. Tryon, aged 1 year.

In this city, on the 11th inst., a child of Mr. Jonah Gorham, aged 18 months.

In Saybrook, Nov. 27th, Mr. James Ingraham, aged 66 years.

In Hartford, on the 25th ult., Frederick Gill, aged 17, son of the late Samuel Gill, Esq., of Middletown.

At Warehouse Point, on the 22d ult., Miss Maria Jenks, aged 19, daughter of Gen. Charles Jenks.

In New-York, after a short illness, Jonathan Ogden, Esq., in the 66th year of his age.

In Gloucester, Mr. William Rogers, aged 72. Mr. R. was a soldier of the Revolution, and was in the battle of Bunker Hill. He held an office in the Custom House, till age and infirmity obliged him to retire. He was a lineal descendant, in a direct line, of the ninth generation, from the martyr, John Rogers, who was burnt at Smithfield in the bloody reign of Queen Mary.

In Newburyport, Mass., on the 9th inst., Mrs. Mary Tappan, aged 67.

## P o e t r y .

For the Religious Intelligencer.

### THE HEATHEN AFRICAN MOTHER, AT HER DAUGHTER'S GRAVE.

Some of the pagan African's, visit the burial places of their departed relatives, with offerings of food and drink. Mothers have been known for a long course of years, to bring, in an agony of grief, this annual oblation to their children's graves.

"Daughter!—I bring thee food,—  
The rice-cake pure and white,  
The cocoa with its milky blood,—  
Dates and pomegranates bright,—  
The orange in its gold,  
Fresh from the favorite tree,  
Nuts in their brown' and husky fold  
Dearest,—I spread for thee.  
Year after year I tread  
Thus to thy low mound,—  
But now, the snow-hairs mark my head,  
And age enchains my feet;  
Oh!—many a change of woe  
Hath dimm'd thy spot of birth.  
Since first my gushing tears did flow  
O'er this thy bed of earth.  
There came a midnight cry,—  
Flames from our hamlet rose,—  
A race of pale-brow'd men were nigh,—  
They were our country's foes,—  
Thy wounded sire was borne  
By tyrant force away,—  
Thy brothers from our cabin torn  
While bathed in blood I lay.  
I watch'd for their return  
Upon the rocky shore,  
Till night's red planets ceas'd to burn,  
And the long rains were o'er,—  
Till seed their hands had sown  
A ripen'd fruitage bore,  
The billows echoed to my moan,—  
But they return'd no more.—  
Yet thou art slumbering deep,  
And to my wildest cry  
When vex'd with agony I weep,  
Dost render no reply.—  
Daughter!—my youthful pride,  
The idol of my eye,—  
Why didst thou leave thy mother's side,  
Beneath these sands to lie?"—  
Long o'er the hopeless grave  
Where her lost darling slept,  
Invoking gods that could not save,  
That pagan mother wept:—  
Oh!—for some voice of power  
To soothe her bursting sighs,—

"There is a resurrection-hour,—  
Thy daughter's dust shall rise."

Christians!—ye hear the cry  
From heathen Africk's strand,—  
Haste!—lift salvation's banner high,—  
O'er that benighted land,  
With Faith that claims the skies  
Her misery control,—  
And plant the hope that never dies  
Deep in her tear-wet soul.—

L. H. S.

### TEMPERANCE SOCIETY.

A meeting of the friends of Temperance was recently held in the evening at the British and foreign school room, Marlborough-street, Lambeth. Mr. Carr addressed the meeting at considerable length. In the course of his speech, he read a letter just received from the foreman of a factory in Birmingham which stated that the men under his care had been in a wretched predicament, although they were receiving good wages, untill they saw a paper which set forth that two glasses of gin per diem, at 1-1—2d per glass, will cost 4l. 11s. per year; a sum which will purchase two shirts, two pair of hose, two pair shoes, a fustian jacket, a waistcoat, a pair of trousers, a garment, a cap, a flannel waistcoat, a coarse cloth cloak, a neck-cloth, two pair of cotton sheets, and two large blankets. At the time this paper was put into their hands by a member of a Temperance Society, he (the foreman) was in the habit of paying for them from 20s. to 40s. per week to the landlord of a public-house which they frequented, and at which each man expended from 3s. to 6s. each week, in spirits for the morning, and ale for the evening. Since this circumstance occurred, the men had drunk tea and coffee, spent their evenings at home, and enjoyed greatly improved health, and in exchange for ardent spirits, a much greater flow of animal spirits. One of the men, who, before he joined the Temperance Society, was destitute of every comfort, had recently sold a fat pig weighing 30 stone, and now possessed another nearly as large, and six smaller ones. Nine months ago, this individual was unable to support his wife and family. Mr. M'Donald also stated some important facts, illustrative of the good effects resulting from the introduction of Temperance Societies.

### ERRATA.

In the Report of the managers of the Female Education Society of North Haven, published in our last number, (see p. 526) the amount of clothing received from the Female Education Society of Orange should read, \$7 54  
North Branford 17 36  
The managers also acknowledge in addition to their report, the receipt of bedding and clothing from ladies of Washington, appraised at \$11 00

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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